

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#38 Korach (קֹרַח)– Hebrew for the name
“Korah,” which in turn means “baldness,
ice, hail, or frost,”**



**Torah: Numbers 16:1-18:32
Haftarah: 1 Samuel 11:14-12:22**

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#38 Korach (קֹרַח)– Hebrew for the name “Korah,” which in turn means “baldness, ice, hail, or frost,” Chapter 16) Focus on Korach’s rebellion and the 250 wanting to be priests.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

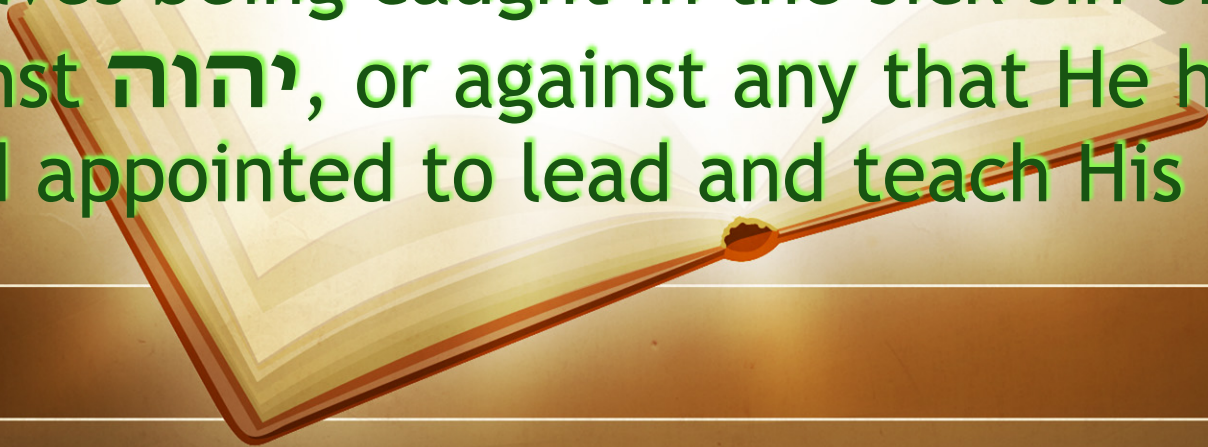
#38 Korach (קֹרַח)– Hebrew for the name “Korah,” which in turn means “baldness, ice, hail, or frost,” Chapter 17) Focus on the plague due to rebellion killing 14,700 in Israel. Aaron’s rod becomes a sign by Elohim against those grumbling

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#38 Korach (קֹרַח)– Hebrew for the name “Korah,” which in turn means “baldness, ice, hail, or frost,” Chapter 18) The Responsibility of the sons of Aaron being Priests.

This week's Torah portion is called 'Qorah', wherein which we see a continuation of the theme of rebellion, and these chapters are very critical for us to take careful heed too, lest we find ourselves being caught in the sick sin of rebellion against **יהוה**, or against any that He has called and appointed to lead and teach His people!



We are also able to see in the Renewed Writings (N.T.) a very serious 'woe' being given to the wicked and rebellious, who err in the same way that Qorah did - in fact this kind of rebellion is ranked up high with that of Qayin and Bil'am and there are many wicked today who have fallen in this way:

Yehudah/Jude 1:11 "Woe to them! Because they have gone in the way of Qayin, and gave themselves to the delusion of Bil'am for a reward, and perished in the rebellion of Qorah."

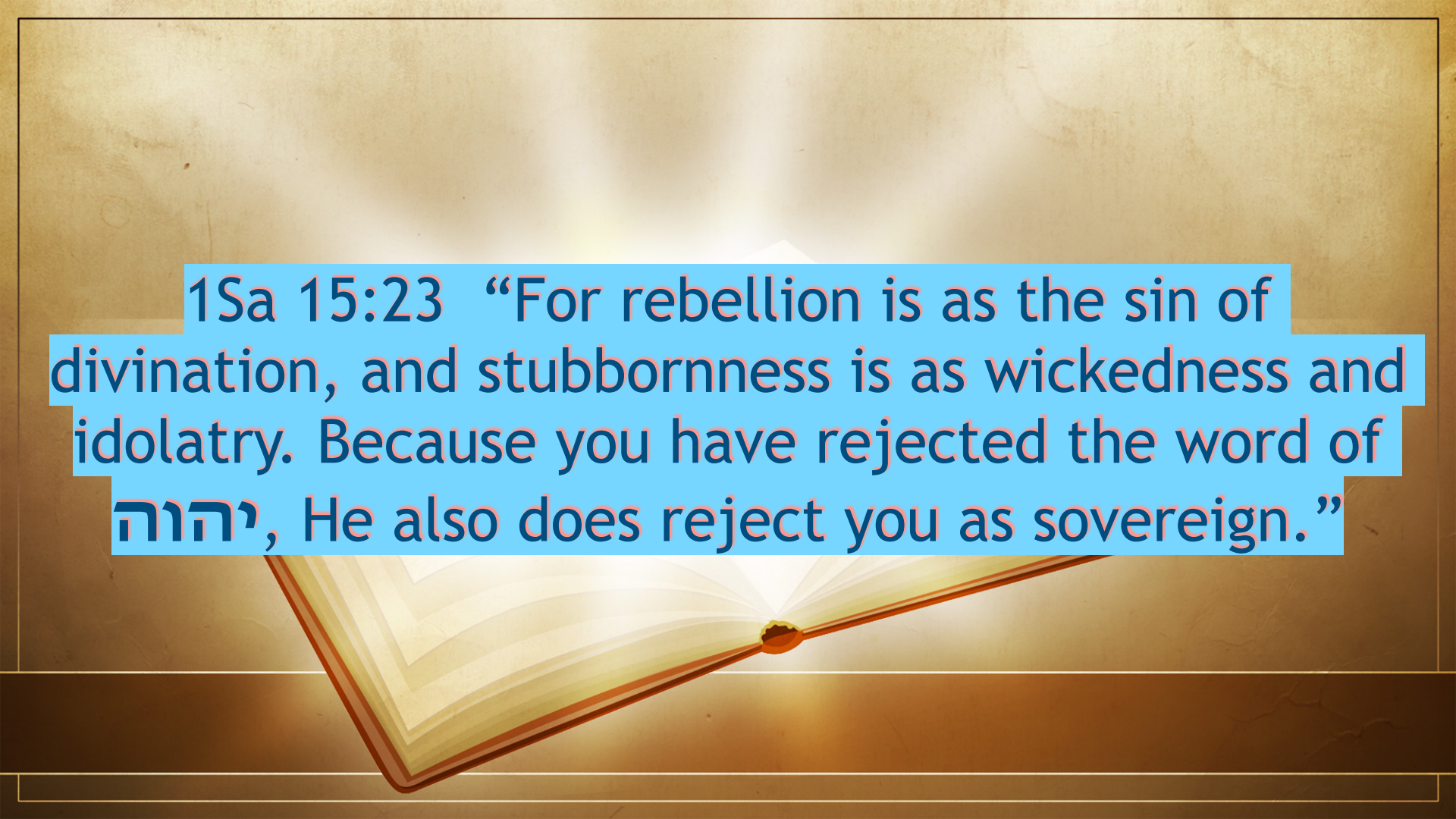
This is a classic picture of what the Organized Religious and pockets Christianity seeks without true submission to the Truth: They seek to hold spiritual power and worldly wealth and so be able to control a 'one world system' where they pull all the strings and enslave a people under their authority that runs contrary to the Authority of the Torah of Elohim!

One of the problems that Qoraḥ and his rebellion picture for us to day, is the reality of how some will cause fighting and striving within the body, when they do not get their way or what they want! When considering this rebellious event, I cannot help but think of Ya'aqob/James Chapter 4.

Ya'aqob / James 4:1-4 "Where do fightings and strivings come from among you? Do they not come from your pleasures that battle in your members? 2 You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask. 3 You ask and do not receive, because you ask evilly, in order to spend it on your pleasures. 4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim."

These words of Ya'aqob would have been spoken here to Qoraḥ and those who joined to him in rebellion, and we must always be careful to not fall into rebellion by speaking against the Word and not be found resisting the called for submission.

These guys were rebelling against their leaders, and this is not permitted! We also see in:



1Sa 15:23 “For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. Because you have rejected the word of יהוה, He also does reject you as sovereign.”

Ib'rim/Hebrews 13:7 "Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their way of life and imitate their belief."

Ib'rim/Hebrews 13:17 "Obey those leading you, and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you."

The bottom line is this - there is no advantage for those who grumble and rebel against the Authority of Elohim!

Num 16:12 And Mosheh sent to call Dathan and Abiram the sons of Eliyab, but they said, “We are not coming up!

Num 16:13 “Is it little that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you would also seize total rule over us?”

Num 16:14 “Also, you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Would you bore out the eyes of these men? We are not coming up!”



Verse 12-14 Mosheh called for Dathan and Abiram and they refused to come and made all their slanderous accusations from a distance! This is exactly the same thing we see happening so often today - the ones who are criticising and making rash statements of slander and negative gossip do so 'from a distance'. And what do people do from a distance?

They twist words and 'bend the truth' so to speak!
This is exactly what Dathan and Abiram did.

In verse 13 they are accusing Mosheh of taking them away from the land of milk and honey just to seize total rule over them!

This is a serious thing - when people twist the Words of יהוה! Rebellion against the instructions (Torah) of יהוה will cause those who rebel to see enslavement in the world as that which flows with milk and honey and call it freedom! They wanted to go back to Mitsrayim and were highly upset with Mosheh - יהוה's chosen leader who was to instruct and guide the children of Yisra'el to that which had been promised.

Their accusation against Mosheh in saying that Mosheh wanted to seize total rule over them is the typical response of so many today who refuse to walk in the Torah when they say slanderous statements ‘from a distance’ like, “You are trying to put us under law”! I say, ‘from a distance’, simply because they do not want to ‘draw near’ according to the instructions of יהוה and by their own standards, they assume that they know best, and willfully reject the authority of the Torah as represented by Mosheh!

So many misguided rebels today think that the Torah kills, yet we see in Scripture the opposite:

Debarim/Deuteronomy 32:45-47 “And when Mosheh ended speaking all these words to all Yisra’ēl, 46 he said to them, “Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Torah. 47 “For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yardēn to possess.”

Dathan and Abiram were accusing Mosheh (a picture of Torah) of taking them away from the land of milk and honey, when in fact they were on their way to the land flowing with milk and honey and were to heed the instructions of Mosheh when they enter in:

Debarim/Deuteronomy 27:3 “and write on them all the Words of this Torah, when you have passed over, so that you go into the land which יהוה your Elohim is giving you, ‘a land flowing with milk and honey,’ as יהוה Elohim of your fathers has spoken to you.”

When Yisra'ēl was in Mitsrayim they had no Torah - they were enslaved to a world system - and that is what Dathan and Abiram wanted to go back to.

As soon as people who come out of the lawless church system and start to walk the Torah walk, some of them grow tired and weary and begin to grumble when they no longer wish to submit to the Torah of Freedom that calls for a loving obedience of walking in the commands, but rather want to resort to a 'lawless' mind-set and call that the freedom they long for and twist the Truth to appease their rebellion and disobedience!

Mishlě/Proverbs 28:4 “Those who forsake the Torah praise the wrong, those who guard the Torah strive with them.”

How true was this here with Qorah and Dathan and Abiram!!!

They, who were forsaking the requirements to follow the leading and instructions of Mosheh (Torah) praised each other in their wrong and even began to praise Mitsrayim for being the land flowing with milk and honey, and they were striving with those who guard the Word!

Verse 14 we see that their inability to see the Truth increases as they begin to blame Mosheh for not having brought them into the land as promised - as if it was Mosheh's fault.

They quickly forgot how they had all fallen prey to the negative report of the 10 spies and as a result were sentenced to die in the Wilderness and spend 40 years sojourning until that complaining generation had passed away.

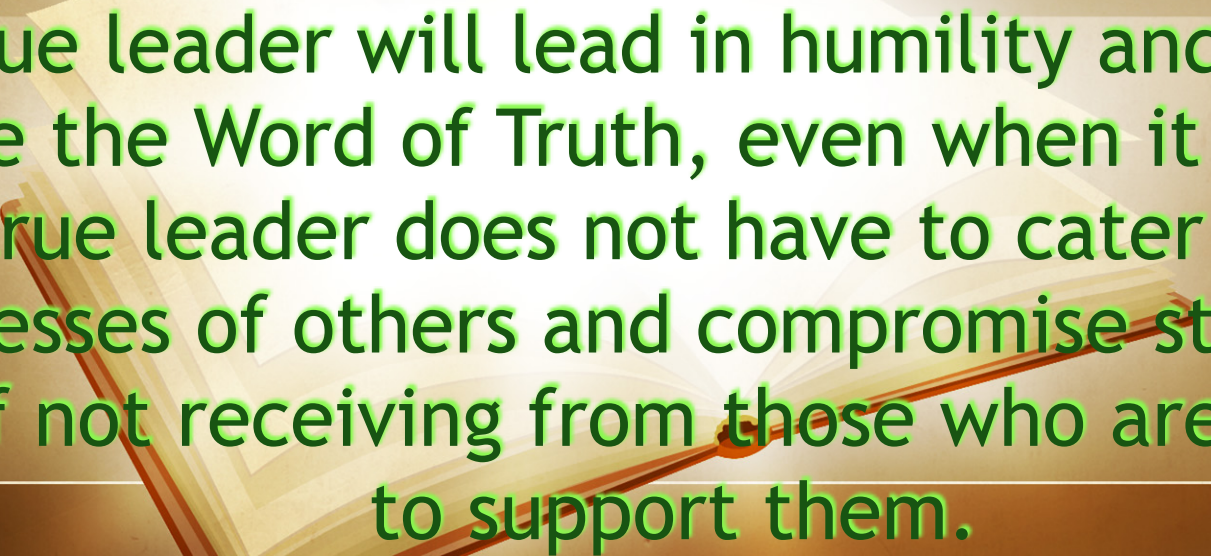
Now they wanted to blame Mosheh for their own negative rebellion!

All that these guys were after was their physical well-being and material wealth - never mind that they had the presence of **יהוה!!!**

They did not like the leadership that they were to listen to and so they rebelled and refused to listen! This is how you will be able to recognize the leader that you **DO NOT NEED** - if you are comfortable with everything they say!!!

By that, I mean if you are simply seeking those who will tickle your ears and not give sound teaching - then realize that they are not true leaders.

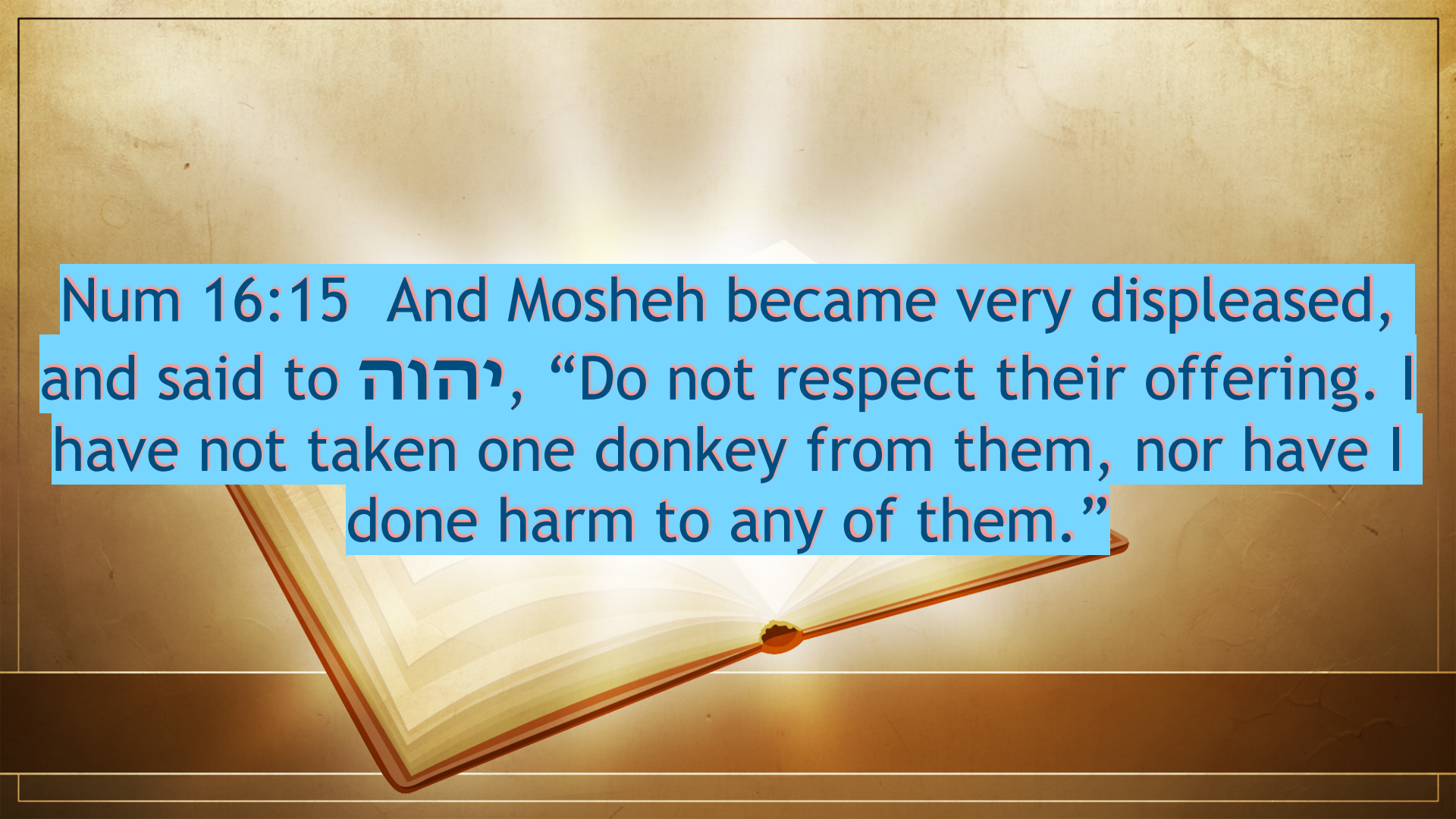
A true leader will lead in humility and rightly handle the Word of Truth, even when it hurts and a true leader does not have to cater to the weaknesses of others and compromise standards in fear of not receiving from those who are supposed to support them.



Timotiyos Bět/2 Timothy 4:3 “For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear”

Timotiyos Bět/2 Timothy 4:2 “Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching.”

Titos/Titus 1:9 “clinging to the trustworthy word, according to the teaching, in order to be able both to encourage by sound teaching, and to reprove those who oppose it.”



Num 16:15 And Mosheh became very displeased, and said to יהוה, “Do not respect their offering. I have not taken one donkey from them, nor have I done harm to any of them.”

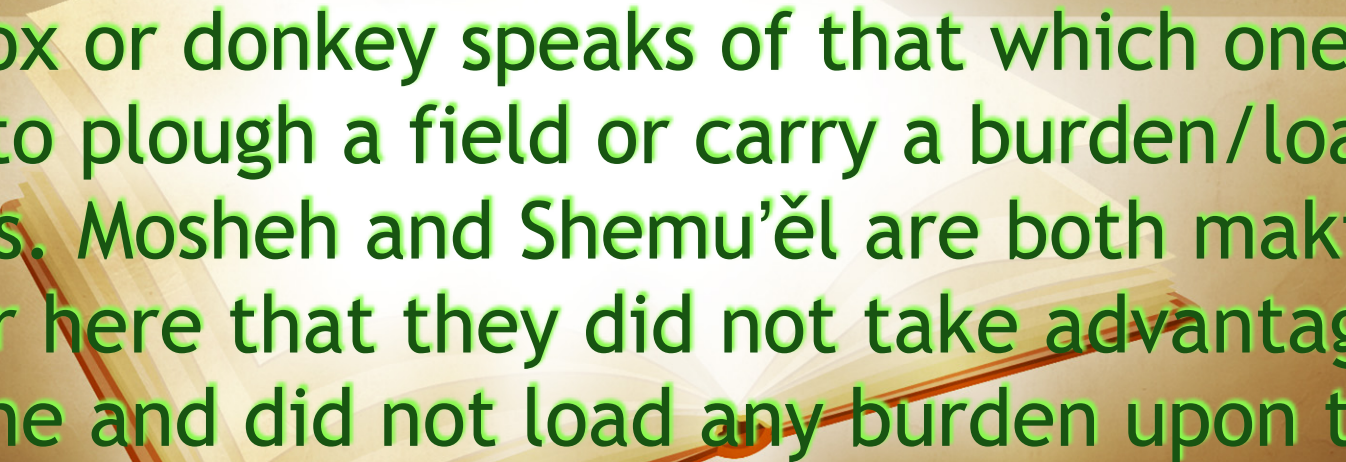
Verse 15 - Mosheh now becomes very displeased - In other words he was getting really angry and tells יהוה to not accept their offering!!! He made it clear that he did not take anyone's donkey, nor done any harm to any and these are very similar words that we see Shemu'el speaking in:

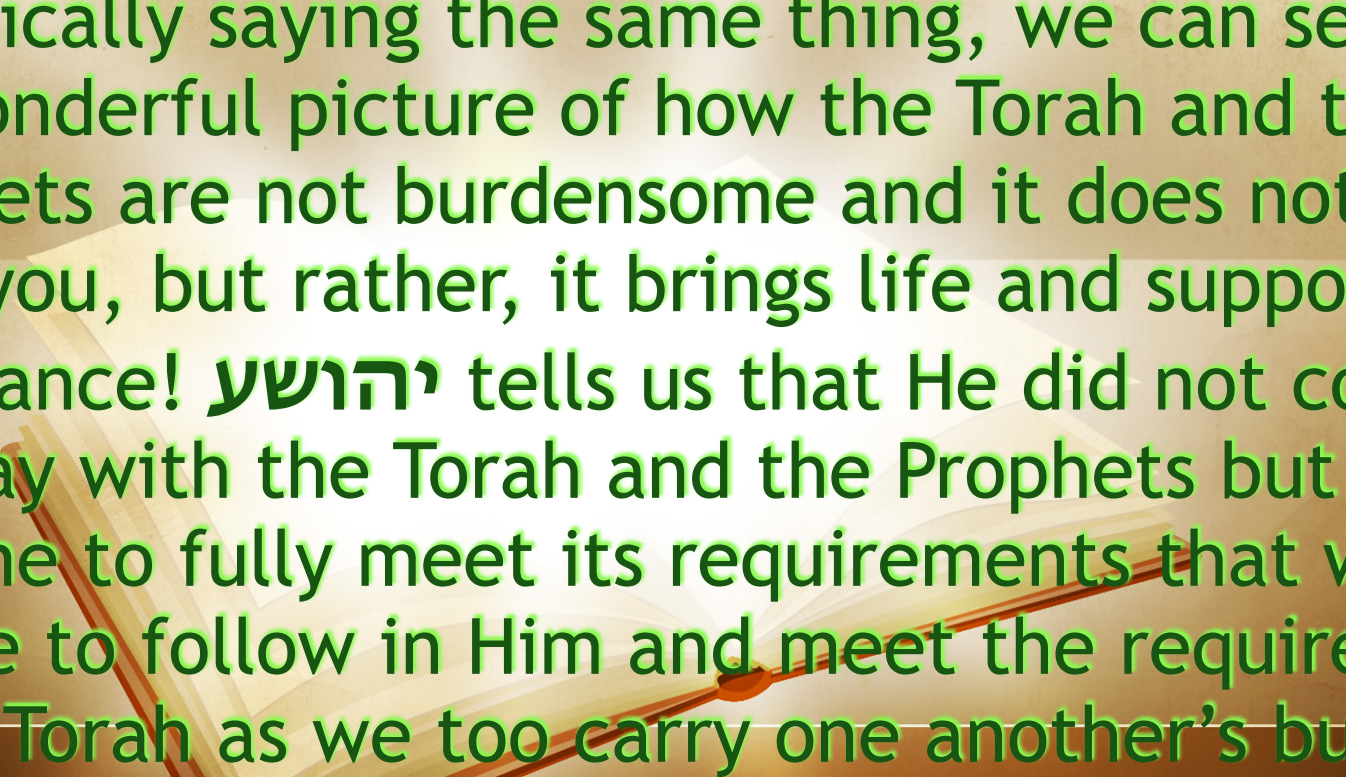
Shemu'el Aleph/1 Samuel 12:3 "Look, here I am.

Witness against me before יהוה and before His anointed: Whose ox have I taken, or whose donkey have I taken, or whom have I oppressed? Whom have I abused, or from whose hand have I received any bribe with which to blind my eyes? - then I restore it to you."

These were words he spoke when they wanted a king like all the nations while they had rejected Elohim as their Sovereign!

One's ox or donkey speaks of that which one would use to plough a field or carry a burden/load of goods. Mosheh and Shemu'el are both making it clear here that they did not take advantage of anyone and did not load any burden upon them.





When we see how both Mosheh and Shemu'el are basically saying the same thing, we can see a wonderful picture of how the Torah and the Prophets are not burdensome and it does not steal from you, but rather, it brings life and support and sustenance! **יהושע** tells us that He did not come to do away with the Torah and the Prophets but rather He came to fully meet its requirements that we may be able to follow in Him and meet the requirements of the Torah as we too carry one another's burdens.

Num 16:16 Then Mosheh said to Qorah,
“Tomorrow, you and all your company shall be
there before יהוה, you and they and Aharon.

Num 16:17 “And take each one his fire holder, and
you shall put incense in it. And let each one bring
his fire holder before יהוה, two hundred and fifty
fire holders, and you and Aharon, each one with
his fire holder.”

Num 16:18 So each one took his fire holder, and put fire in it, and laid incense on it, and stood at the door of the Tent of Appointment with Mosheh and Aharon.

Num 16:19 And Qorah assembled all the congregation against them at the door of the Tent of Appointment. Then the esteem of יהוה appeared to all the congregation.

Num 16:20 And יהוה spoke to Mosheh, and to Aharon, saying,

Num 16:21 “Separate yourselves from the midst of this congregation, and let Me consume them in a moment.”

Num 16:22 But they fell on their faces, and said, “O Ėl, Elohim of the spirits of all flesh! When one man sins, are You wroth with all the congregation?”

Num 16:23 And יהוה spoke to Mosheh, saying,

Num 16:24 “Speak to the congregation, saying,
‘Move away from around the tents of Qorah,
Dathan, and Abiram.’ ”


Num 16:25 So Mosheh rose up and went to Dathan
and Abiram, and the elders of Yisra’ěl followed
him.

Num 16:26 And he spoke to the congregation, saying, “Please turn away from the tents of these wrong men! Do not touch whatever belongs to them, lest you be consumed in all their sins.”

Num 16:27 Then they moved away from around the tents of Qorah, Dathan, and Abiram. And Dathan and Abiram came out and stood at the door of their tents, with their wives, and their sons, and their little children.

Num 16:28 And Mosheh said, “By this you know that יהוה has sent me to do all these works, that they are not from my own heart.

Num 16:29 “If these die as all men do, or if they are visited as all men are visited, then יהוה has not sent me.




Num 16:30 “But if יהוה creates what is unheard of, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into She’ol, then you shall know that these men have scorned יהוה.”

Num 16:31 And it came to be, as he ended speaking all these words, that the ground under them split apart,


Num 16:32 and the earth opened its mouth and swallowed them up, with their households and all the men with Qorah, with all their goods.

Num 16:33 So they and all those with them went down alive into She'ol, and the earth closed over them, and they perished from the midst of the assembly.



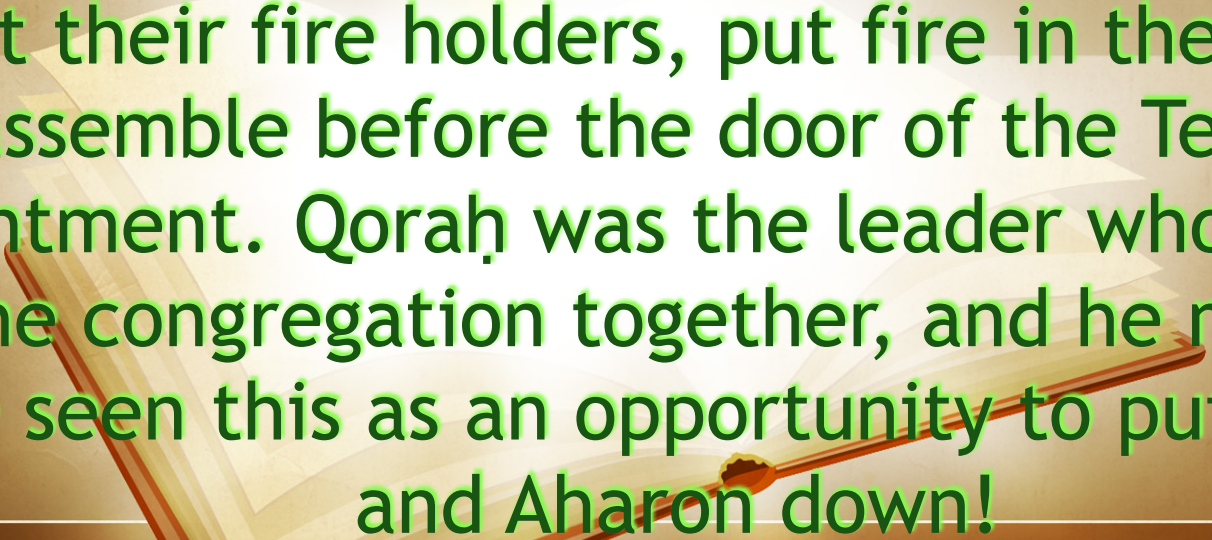
Num 16:34 And all Yisra'ěl who were round about them fled at their cry, for they said, “Lest the earth swallow us up!”

Num 16:35 And a fire came out from יהוה and consumed the two hundred and fifty men who were offering incense.



Verse 16-35 THE TEST - BRING YOUR FIRE HOLDER!

All 250 leaders that had been gathered in the joint rebellion of Qoraḥ and his men were now told to get their fire holders, put fire in them and assemble before the door of the Tent of Appointment. Qoraḥ was the leader who gathered all the congregation together, and he may even have seen this as an opportunity to put Mosheh and Aharon down!



At that point, the esteem of יהוה appears and יהוה tells Mosheh and Aharon to separate themselves from the congregation so that He could wipe them out in a moment!

And once again, we see Mosheh and Aharon fall on their faces and intercede for the congregation and appeal to יהוה, as Mosheh, although very angry, knew that it was not the whole congregation that was guilty, and here a clear separation is made when יהוה then tells Mosheh to speak to Yisra'el and command them to move away from the tents of the rebel ring leaders.

Mosheh then went and spoke to the congregation and in verse 26 he says, 'turn way' from these wrong men and 'do not touch' what belongs to them or else you too will be consumed!

The Hebrew word that is translated as 'turn away' comes from the root word שׁוּר sur (soor)- Strong's H5493 which means, 'turn aside, depart, avoid, be removed from'.

Turn away - leave - depart - come out from among them!!!

The Hebrew root word that is translated here as 'touch' is נָגַח naga (naw-gah')- Strong's H5060 which means, '*to touch, strike, reach, cause to touch, join*'; and the Greek word used in the LXX (Septuagint) is ἅπτομαι haptomai (hap'-tom-ah-ee)- Strong's G680 which means, '*touch, fasten oneself to, cling*' and is used to describe the practice of having no fellowship with pagan practices, as we see the clear command given in:

Qorintiyim Bět/2 Corinthians 6:17 “Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you.”

The Greek word translated as ‘not’ is μή mē (may)- Strong’s G3361 which is a primary participle of a qualified negation, meaning, ‘not, know, neither, none’

We see Sha’ul warning the believers in Colossae with this too:

Qolasim/Colossians 2:20-22 “If, then, you died with Messiah from the elementary matters of the world, why, as though living in the world, do you subject yourselves to dogmas: 21 “Do not touch, do not taste, do not handle” - 22 which are all to perish with use - according to the commands and teachings of men?”

In these words, we see Sha'ul saying not to touch, taste or handle that which is of the world and has been the construct of dogmas that have been enforced through traditions which are developed according to the command and teachings of men! The reason that I am highlighting these words and its uses in various verses is to simply point out the wonderful work that our Master and Redeemer has done for us, as He was stricken for our transgressions, cleansing us from that which defiles and now, we are to make sure we do not touch that which does not pertain to complete set-apartness!

Hazon/Revelation 18:4 “And I heard another voice from the heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.”

Yeshayahu/Isaiah 52:11 “Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of יהוה.”

Yirmeyahu/Jeremiah 51:6 “Flee from the midst of Babel, and let each one save his life! Do not be cut off in her crookedness, for this is the time of the vengeance of יהוה, the recompense He is repaying her.”

Yirmeyahu/Jeremiah 51:45 “Come out of her midst, My people! And let everyone deliver his being from the burning displeasure of יהוה.”

What is worth taking note of is that this root word שׁוּר sur - Strong's H5493 which is used as a command for the children of Yisra'ěl to 'turn away' from the troublemakers, is the same root word used to describe Yisra'ěl as being 'rebels' who have rebelled against יהוה in:

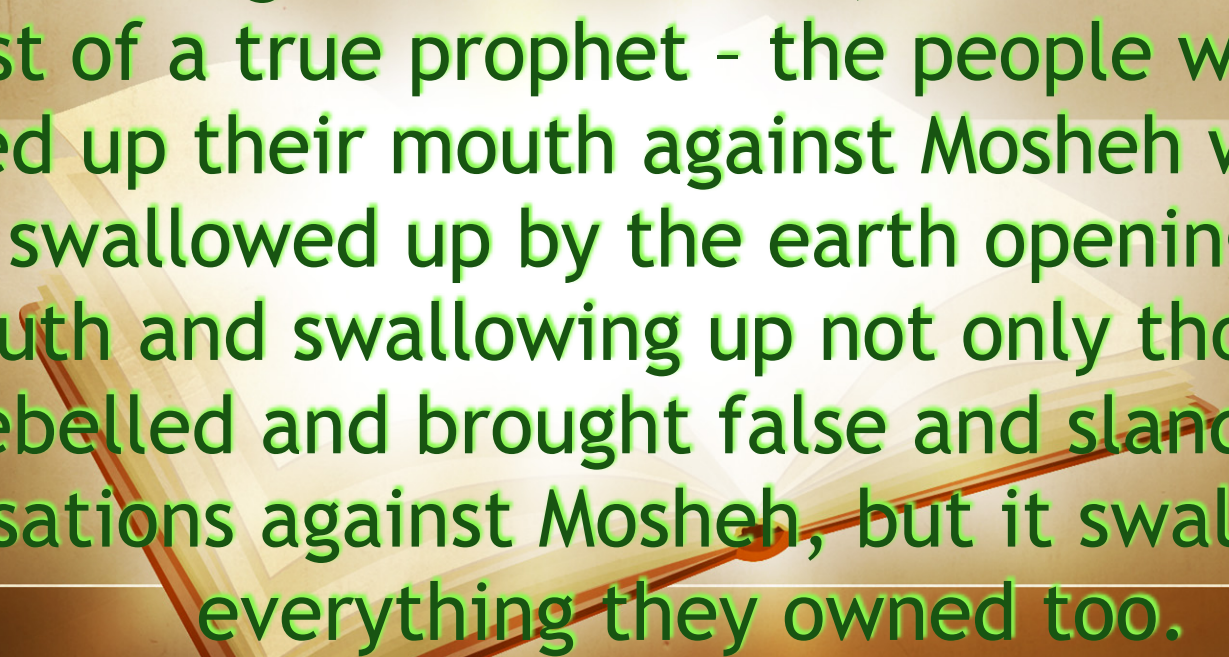
Yehezqěl/Ezekiel 2:3 “And He said to me, “Son of man, I am sending you to the children of Yisra'ěl, to a nation of rebels who have rebelled against Me. They and their fathers have transgressed against Me, until this day.”

Rebels who have rebelled!

The first word that is translated as 'rebels' is סור **sur** - Strong's H5493 meaning, 'turn, turn aside, depart from a way, avoid, be removed from, put away'; while the second word translated as 'rebels' is סָרָר **sarar** (saw-rar')- Strong's H5637 which means, 'stubborn, rebellious, backslide'.

What we can see from this instruction to turn away, given by Mosheh, is the clear call to turn away from those who have turned away! This is what it also means to come out and be separate - turn away from those who refuse to obey, or else they will affect you and cause you to be led astray, along with them!

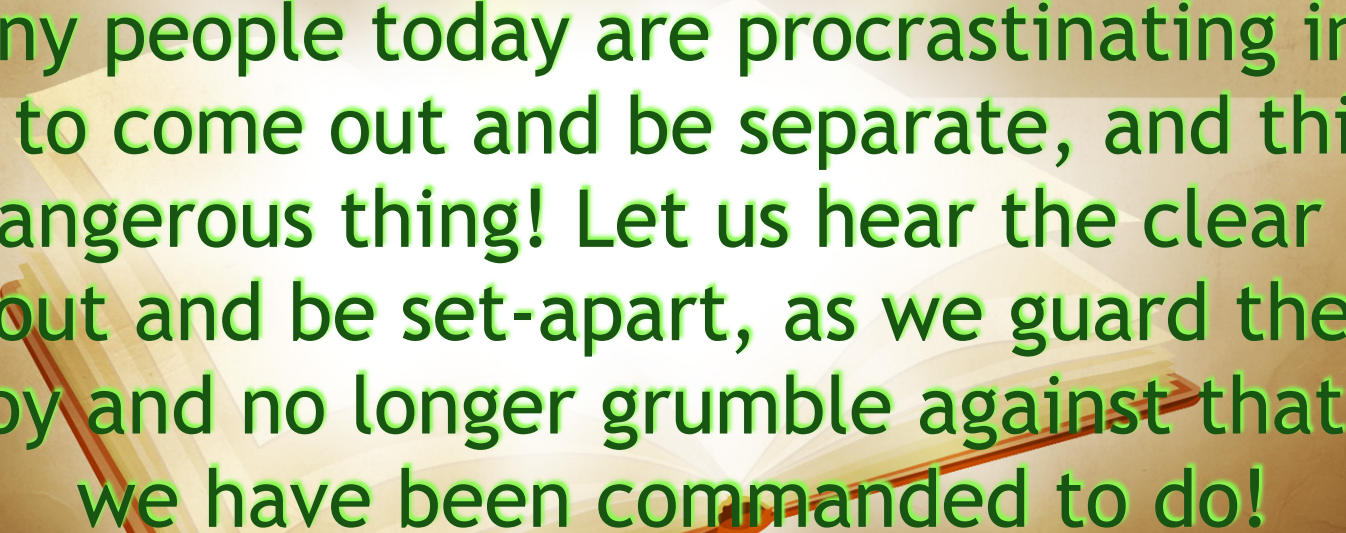
Mosheh then said that if these men would die as other men do then it was not from יהוה, but if they died by what is unheard of then it is of יהוה.



To make this statement before a congregation of misfits took great confidence, and this was a true test of a true prophet - the people who had opened up their mouth against Mosheh would now be swallowed up by the earth opening up its mouth and swallowing up not only those who rebelled and brought false and slanderous accusations against Mosheh, but it swallowed up everything they owned too.

Anyone who had not turned away from them
would be swallowed up too!

So many people today are procrastinating in their
need to come out and be separate, and this is a
very dangerous thing! Let us hear the clear call to
come out and be set-apart, as we guard the Torah
with joy and no longer grumble against that which
we have been commanded to do!



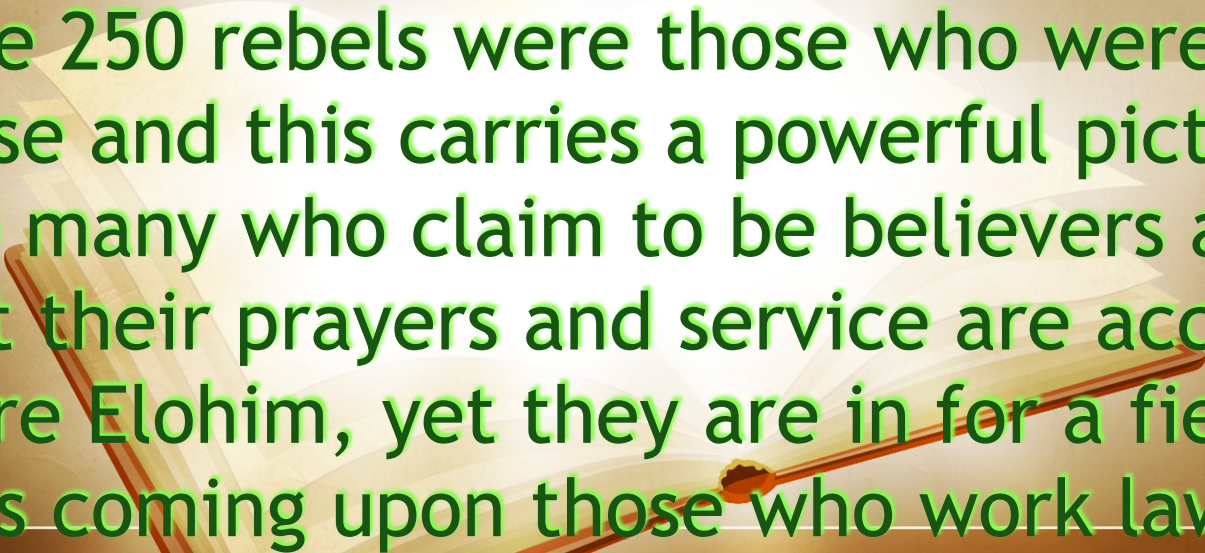
Verse 35 - fire consumes the 250 leaders who were offering incense:

Tas'loniqim Bět/2 Thessalonians 1:8 “in flaming fire taking vengeance on those who do not know Elohim, and on those who do not obey the Good News of our Master **יהושע** Messiah”

Our Elohim is a consuming fire and His fiery wrath is coming to destroy the sons of disobedience!

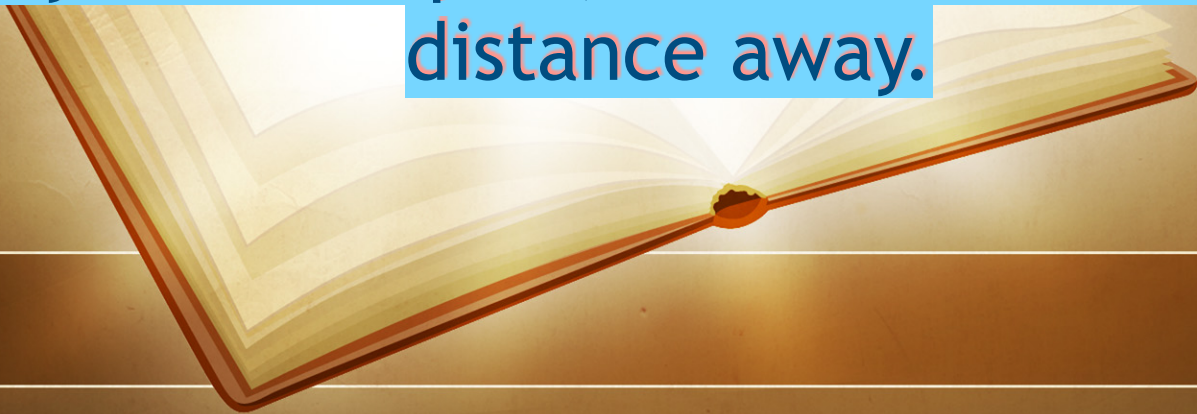
What is important for us to take note of here is that the fire of Elohim destroyed those who presumptuously did as they pleased.

These 250 rebels were those who were offering incense and this carries a powerful picture for us of so many who claim to be believers and think that their prayers and service are acceptable before Elohim, yet they are in for a fiery wrath that is coming upon those who work lawlessness!



Num 16:36 And יהוה spoke to Mosheh, saying,

Num 16:37 “Say to El’azar, son of Aharon the priest, to pick up the fire holders out of the blaze, for they are set-apart, and scatter the fire some distance away.



Num 16:38 “The fire holders of these men who sinned against their own lives, let them be made into beaten plates as a covering for the slaughter-place. Because they brought them before יהוה, therefore they are set-apart. And let them become a sign to the children of Yisra’ĕl.”

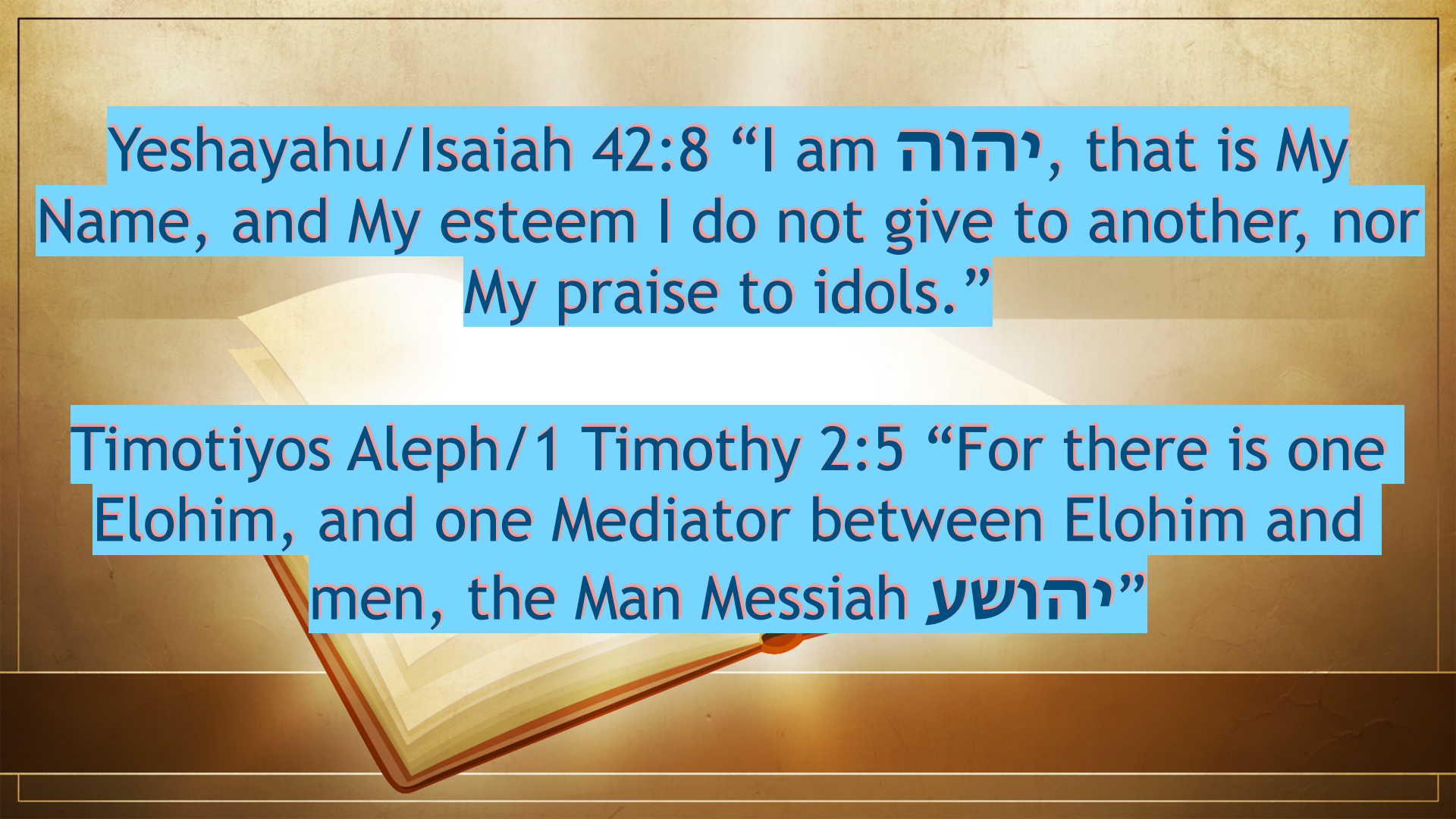
Num 16:39 And El’azar the priest took the bronze fire holders, which those who were burned up had brought, and they were beaten out as a covering on the slaughter-place -

Num 16:40 a remembrance to the children of Yisra'ěl that no stranger who is not of the seed of Aharon, should come near to offer incense before יהוה, and not be like Qorah and his company - as יהוה had said to him through Mosheh.



In verse 36-40 we see that El'azar was then instructed to take the 250 fire holders of those who had been consumed and make them into a beaten plate for the Slaughter Place, as a sign and remembrance to Yisra'el forever, so that no stranger who is not of the seed of Aharon should ever come near to offer incense before יהוה.

This was a clear statement being made here - and that was that there would only be One Mediator and Intercessor and none of these men who were consumed would ever be it - only One:



Yeshayahu/Isaiah 42:8 “I am יהוה, that is My Name, and My esteem I do not give to another, nor My praise to idols.”

Timotiyos Aleph/1 Timothy 2:5 “For there is one Elohim, and one Mediator between Elohim and men, the Man Messiah יהושע”

We are able to come near to offer up our prayers and petitions and thanksgiving before

ib'rim/Hebrews 4:14-16 “Therefore, since we have a great High Priest who has passed through the heavens, יהושע the Son of Elohim, let us hold fast our confession. 15 For we do not have a High Priest unable to sympathize with our weaknesses, but One who was tried in all respects as we are, apart from sin. 16 Therefore, let us come boldly to the throne of favour, in order to receive compassion, and find favour for timely help.”

This also carries a sobering warning against those who cast aside the Torah of Elohim, while thinking that they have claim to His Covenant promises! When considering this I am reminded of the words contained in as Psalm that highlights the clear truth that those who cast aside the Torah will not be heard, while the obedient will!

Tehillah/Psalm 50:14-23 “Slaughter thanksgiving to Elohim, and pay your vows to the Most-High. 15 And call upon Me in the day of distress - let Me rescue you, and you esteem Me. 16 But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 while you hated instruction and cast My Words behind you?

18 When you saw a thief, you were pleased with him, and you take part with adulterers. 19 You let your mouth loose to evil, and your tongue frames deceit. 20 You sit, speak against your brother; you slander your own mother's son. 21 You have done this, and I kept silent; you have thought that I was altogether like you - I rebuke you, and set it in order before your eyes. 22 Understand this please, you who forget Eloah, lest I tear you in pieces, with no one to deliver: 23 Whoever slaughters praise esteems Me; and to him who prepares a way, I show the deliverance of Elohim."

Num 16:41 But all the congregation of the children of Yisra'el grumbled against Mosheh and against Aharon on the next day, saying, “You, you have killed the people of יהוה.”



Verse 41 - THEY MOAN AGAIN!

It seems as if they just do not learn - they have seen the 10 spies being dealt with, they have seen how Qorah and all his men were swallowed up and they had seen how the 250 were consumed with fire - yet they persisted in moaning and they blamed the deaths on Mosheh and Aharon!!! This is a picture of so many today, believe it or not!

So many will not stop complaining as they want to complain yet are unwilling to be corrected.

And then they once again accuse Mosheh and Aharon! Mosheh and Aharon did not kill them;

however, the spiritually blind will always

misinterpret the Word and Work of יהוה and they will, with great aggression in their words, come up against the anointed and appointed of יהוה.

Num 16:42 And it came to be, when the congregation assembled against Mosheh and against Aharon, that they turned toward the Tent of Appointment. And see, the cloud covered it, and the esteem of יהוה appeared.

Num 16:43 And Mosheh and Aharon came before the Tent of Appointment.

Num 16:44 And יהוה spoke to Mosheh, saying,
Num 16:45 “Arise from amidst this congregation,
and let Me consume them in a moment.” And they
fell on their faces.



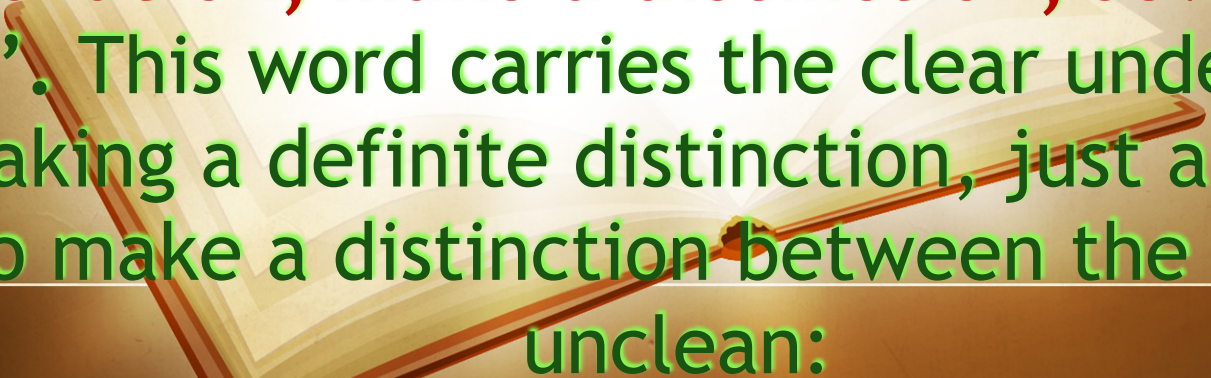
Verse 44-45 יהוה again tells Mosheh to leave this people so He can consume them in a moment, and once again Mosheh and Aharon fall on their faces - they had such a great heart of intercession - something we can learn greatly from, as I am sure that most of us would have moved out of the way by now - not these two and this is a picture of the loving commitment of our Saviour and King,

יהושע Messiah!

Verse 45 - יהוה tells Mosheh to 'arise' from amidst the congregation. This is the third time in this chapter that we see יהוה speaking to Mosheh, instructing him to move away and be separated - twice He spoke directly to Mosheh so that יהוה could consume them in a moment (:21,45) and once as an instruction to the congregation to move away from the tents of the rebellious (:24):

Separate (verse 21); move away (verse 24) and arise (verse 45); let us look at the Hebrew root words for each:

Separate - בָּדַל badal (baw-dal')- Strong's H914 meaning, ***'to be divided, separated, make a separation, make a distinction, sever, set-apart'***. This word carries the clear understanding of making a definite distinction, just as Yisra'el was to make a distinction between the clean and unclean:



Wayyiqra/Leviticus 20:24-26 “But I say to you, “You are going to possess their land, and I Myself give it to you to possess it, a land flowing with milk and honey.” I am

יהוה your Elohim, who has separated you from the peoples. 25 ‘And you shall make a distinction between clean beasts and unclean, and between unclean birds and clean. And do not make yourselves abominable by beast or by bird, or whatever creeps on the ground, which I have separated from you as unclean. 26 ‘And you shall be set-apart to Me, for I **יהוה** am set-apart, and have separated you from the peoples to be Mine.”

3 times in these 3 verses we see the word בָּדַל **badal** being used - twice translated as 'separated' and once as 'make a distinction'.

It is יהוה who has separated us from all peoples, to be a set-apart nation unto Him and therefore we are called to make a clear distinction between what is clean and what is not, and so by the hearing of His Torah and the obedience of keeping His Times and laws we are called to active separation from that which is not pleasing to Him!

Qorintiyim Bět/2 Corinthians 6:17 “Therefore,
“Come out from among them and be separate, says
יהוה, and do not touch what is unclean, and I shall
receive you.”

Being separated involves a coming out from among
that which foreign and contrary to the Torah! The
Greek word used here for ‘separate’ is ἀφορίζω
aphorizō (af-or-id’-zo)- Strong’s G873 which
means, *‘to mark off by boundaries, ostracise,
separate, set-apart’* and comes from the two
words:

1 - ἀπό apo (apo')- Strong's G575 which is a preposition and primitive particle, meaning, '*from, away from, against*' and

2 - ὁρίζω horizon (hor-id'-zo)- Strong's G3724 which means, '*predetermined, fixed, appointed, to mark off by boundaries*'.

What is very clear throughout Scripture is that we are called to come out and be separate. If we do not heed this call to come out and be separate then we may find ourselves among those whom the Messengers of יהוה will 'separate' from the congregation!

Mattithyahu/Matthew 13:49-50 “Thus shall it be at the end of the age: the messengers shall come forth, and separate the wicked out of the midst of the righteous, 50 and shall throw them into the furnace of fire - there shall be wailing and gnashing of teeth.”

The choice is very clear - separate yourselves from all foreign worship and its practices or you will be separated for destruction and thrown into outer darkness!

Mattithyahu/Matthew 25:30 “And throw the worthless servant out into the outer darkness - there shall be weeping and gnashing of teeth.”

There is a clear separation that is called for, and the true royal priesthood has been separated unto Elohim, and therefore must no longer be 'joined' to the ways of the world:

Eph'siyim/Ephesians 5:7-11 "Therefore do not become partakers with them. 8 For you were once darkness, but now you are light in the Master. Walk as children of light 9 for the fruit of the Spirit is in all goodness, and righteousness, and truth 10 proving what is well-pleasing to the Master. 11 And have no fellowship with the fruitless works of darkness, but rather reprove them."


Move away - This is translated from the Hebrew root word **עָלָה** alah (aw-law')- Strong's H5927 which means, ***'to go up, ascend, climb, approach, go'***.

A derivative of this root is the term used for 'whole burnt offering - **עֹלָה** olah (o-law')- Strong's H5930 meaning, ***'whole burnt offering, ascent, staircase, stairway'***.

The olah offering represents a giving totally of oneself to **יהוה**, just as Messiah offered up His Body as an 'olah' offering, so too are we to offer our bodies as a living sacrifice and our lives are to be given totally up unto service and worship to **יהוה**.

This instruction was to be given to the congregation - in other words, the congregation was to totally be moved away from the tents of the wicked and be given totally up to יהוה.

As we surrender our lives unto יהוה, we are to have nothing to do with the deeds of darkness and we must move away from the dwelling of unrighteousness and lawlessness and rebellion, lest we be consumed in all its sins!



Another translation renders this 'move away' as 'pull up your tent pegs and get away', and the picture of this is showing us is the clear call to be uprooted from all that is wicked and a negative influence, in order to be able to truly ascend unto the Set-Apart presence of יהוה, and this is done through the instructions given by יהוה through Mosheh to all the congregation - we can only truly be uprooted from the places of rebellion and wickedness and lawlessness, where we once dwelt, and be able to draw near to Elohim through the Living Torah - יהושע Messiah - and by His Life Giving Word of the Torah (instructions) we, as a congregation can do so. We need to walk in the Torah to 'move away' from the tents of rebellion!

Arise - This is translated from the Hebrew root word **רָמַם** ramom (raw-mam')- Strong's H7426 which means, **'to be exalted, get oneself up, lift up (self), mount up'**.

They once again fell on their faces and Mosheh recognizes that now this is a time for Aharon to do his duty as high priest and mediator, which had just been established by **יהוה** to all.

Num 16:46 So Mosheh said to Aharon, “Take the fire holder and put fire in it from the slaughter-place, and lay incense on, and go, hurry to the congregation and make atonement for them, for wrath has gone out from יהוה, the plague has begun.”

Num 16:47 And Aharon took it as Mosheh commanded, and ran into the midst of the assembly, and saw that the plague had begun among the people. And he laid on the incense and made atonement for the people,

Num 16:48 and stood between the dead and the living. And the plague was stopped.

Num 16:49 And those who died in the plague were fourteen thousand seven hundred, besides those who died on account of Qorah.

Num 16:50 Then Aharon returned to Mosheh at the door of the Tent of Appointment, for the plague had stopped.

As we look at the verse that follow we see a great shadow picture of the work of Messiah in His ascending to the Most Set-Apart Place in the Heavenly Tabernacle in order to become the Mediator of the Renewed Covenant!

Verse 46-50 - The Mediator and High Priest

Aharon, under the clear instructions of Mosheh, takes the fire holder and puts fire in it with incense and makes atonement for the congregation and stood between the living and the dead at which point the plague stopped!

The High Priest goes at the mouth of the Torah and remains in the Torah!

Aharon is a picture of the work of Messiah as High Priest, and we see clearly how **יהושע** came to do only that which was required and instructed through the Torah as He came and dwelt among the congregation and made atonement by giving up His Body and ascended to the Most Set-Apart Place where He makes intercession for us and is the One who stands between the living and the dead.

Just as Aharon 'returned' to Mosheh, we see the power of the Truth that the Word of יהוה does not return void but does all that it is set forth to do. יהושע was sent forth as the Word made flesh and accomplished His role and duty as High Priest and Mediator and returned to the Father, and He is the Door at the Tent of Appointment - He is the only way and only through Him and His atoning work are we able to draw near to Elohim, for through His work the plague is stopped!

When Aharon made atonement for the people stood in his position the plague was stopped. What we see happening here is a restoration of order out of chaos.

יהושע came to restore order and establish His prescribed order for His people and those who stand opposed to His order and Kingdom rules will die and those who submit and follow will live!!!

This rebellion brought chaos and destruction and order had now been restored, which is exactly what **יהושע** came to do - restore the True order so that all may walk in and live according to the Torah (instructions) of Elohim.

Another 14 700 died and what we can clearly learn from these events is this - Rebellion kills!!! We must learn to guard our mouths and be careful not to speak out against the order or Elohim and be careful who we speak out against - especially if they are the called and set-apart servants of Elohim!

Aaron's Staff Buds

Num 17:1 And יהוה spoke to Mosheh, saying,

Num 17:2 “Speak to the children of Yisra’ěl, and take from them a rod from each father’s house, all their leaders according to their fathers’ houses, twelve rods. Write each one’s name on his rod,



Num 17:3 and write Aharon's name on the rod of Lěwi, for there is one rod for the head of each father's house.

Num 17:4 "You shall then place them in the Tent of Appointment before the Witness, where I meet with you.

Num 17:5 "And it shall be that the rod of the man whom I choose buds, and I shall rid Myself of the grumblings of the children of Yisra'ěl, which they grumble against you."

Num 17:6 And Mosheh spoke to the children of Yisra'ěl, and all their leaders gave him a rod each, for each leader according to their fathers' houses, twelve rods. And the rod of Aharon was among their rods.

Num 17:7 So Mosheh placed the rods before יהוה in the Tent of the Witness.

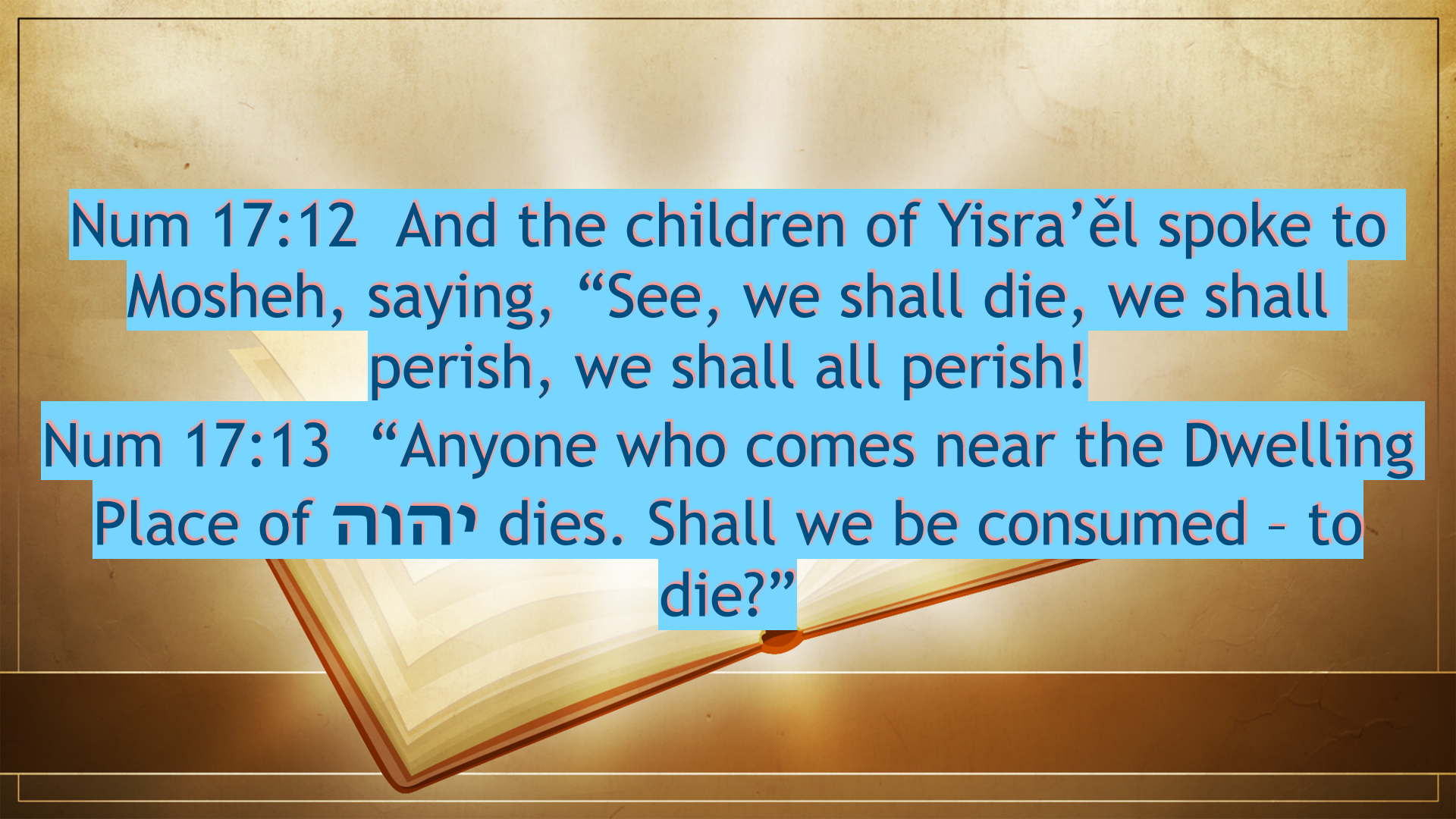
Num 17:8 And it came to be on the next day that Mosheh went into the Tent of the Witness and saw that the rod of Aharon, of the house of Lěwi, had budded, and brought forth buds, and blossomed and bore ripe almonds.

Num 17:9 And Mosheh brought out all the rods from before יהוה to all the children of Yisra'ěl.

And they looked, and each man took his rod.

Num 17:10 And יהוה said to Mosheh, “Bring Aharon’s rod back before the Witness, to be kept as a sign against the rebels, so that you put an end to their grumblings against Me, lest they die.”

Num 17:11 And Mosheh did as יהוה had commanded him, so he did.



Num 17:12 And the children of Yisra'el spoke to Mosheh, saying, "See, we shall die, we shall perish, we shall all perish!"

Num 17:13 "Anyone who comes near the Dwelling Place of יהוה dies. Shall we be consumed - to die?"

CHAPTER 17

THE ROD THAT BUDS

Now that the plague had stopped and right order had been restored it was time to put an end to any debates and questions in regards to the authority and leadership that **יהוה** had established and ordained.

Despite all the grumblings and complaints that have been going on, especially against Mosheh and Aharon, we continue to see that **יהוה** still speaks through Mosheh.

יהוה was not interested whether Mosheh was the popular choice, and neither does He today, as He does not go and give the role of leadership to someone else based in the grumbling that took place!

Sometimes people think that if they moan and groan enough then they will be able to get a change in leadership and get the person they want as opposed the one יהוה has called and chosen; but יהוה does not fall for unmerited complaints against His chosen!

And so, for this wicked and rebellious generation, **יהוה** was going to give them a sign, a sign that only He can bring that will clearly show who is His chosen servant!

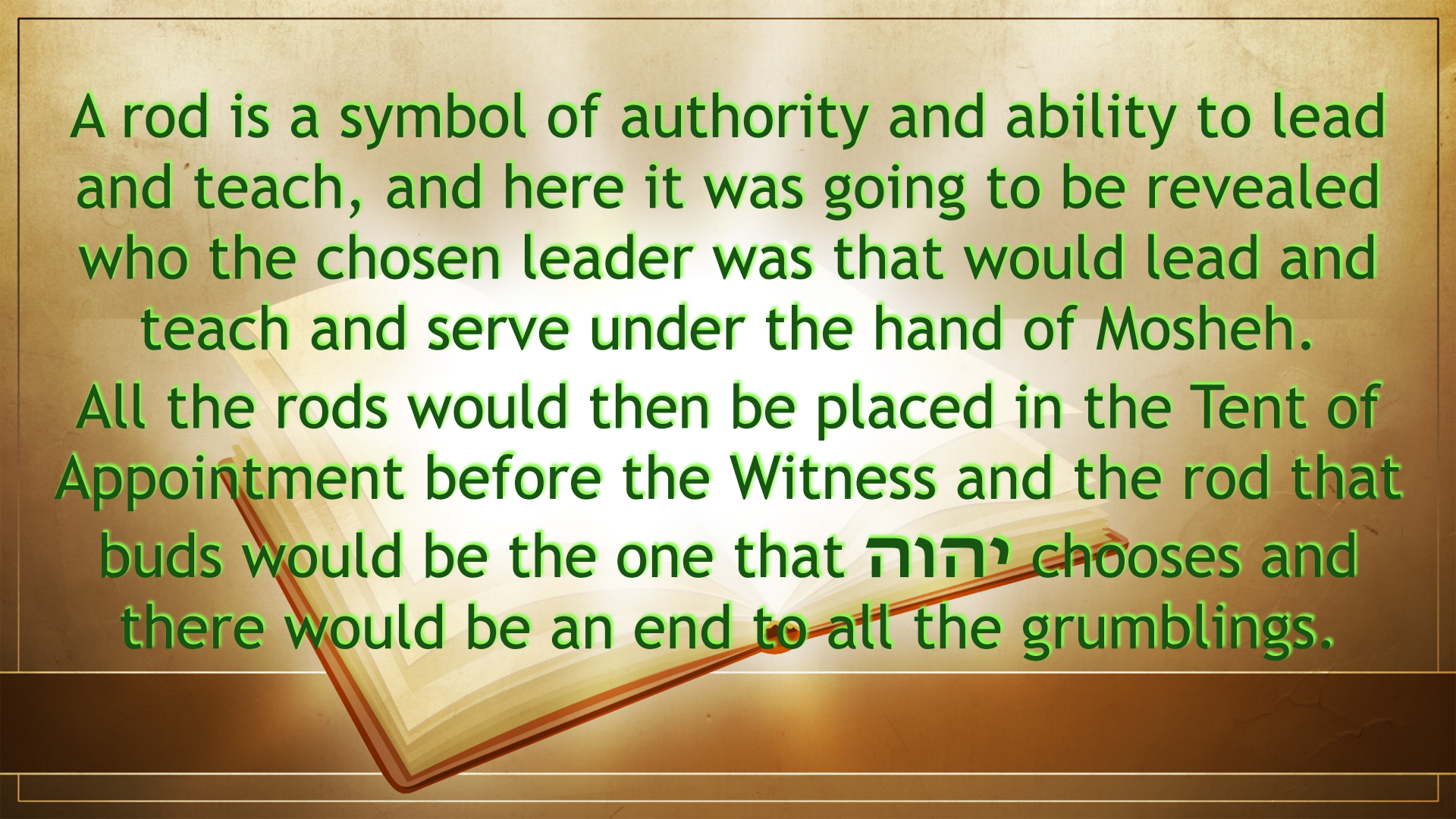
This is a great shadow picture of how a wicked and adulterous generation would be given one sign only, despite all their rebellion and demands for proof, they would be given one only - foreshadowing the very sign that would show the wicked and adulterous that Messiah was who He said He was - and that was the sign of Yonah:

Luqas/Luke 11:29 “And while the crowds were thronging, He began to say, “This generation is wicked. It seeks a sign, and no sign shall be given to it except the sign of Yonah the prophet.”

The sign that יהוה gives to show the authenticity of His Chosen is not for the faithful followers but rather for the wicked and rebellious who refuse to submit and surrender to His order and His Kingdom rules! Today we still find ourselves amidst a wicked and rebellious generation who do not even accept the one sign that proves that יהושע is the Messiah and that is the sign of Yonah the prophet - 3 days and 3 nights!

Christianity, which resembles the arrogant rebels who demand position and authority, have neglected to see the true authenticity of this sign and continue to lead masses astray by not acknowledging who the real and true Messiah is, and have set up a falsified copy that does not line up to the one sign that reveals who Messiah is.

Here, in the Wilderness, יהוה was going to put an end to all the grumbling about who was in charge and so each tribe would have to bring a rod from each father's house and take the rod from each leader from the 12 tribes and write their leaders name on each of their rods. Aharon would then write his name on the rod of Lěwi.



A rod is a symbol of authority and ability to lead and teach, and here it was going to be revealed who the chosen leader was that would lead and teach and serve under the hand of Mosheh.

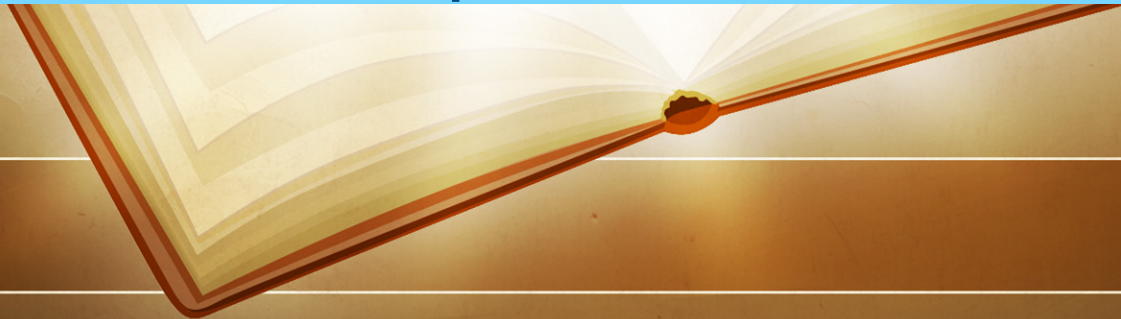
All the rods would then be placed in the Tent of Appointment before the Witness and the rod that buds would be the one that יהוה chooses and there would be an end to all the grumblings.

It is יהוה who chooses and not man!

Yeshayahu/Isaiah 42:1 “See, My Servant whom I uphold, My Chosen One My being has delighted in! I have put My Spirit upon Him; He brings forth right-ruling to the nations.”

These twelve rods with the names on each would be in the Tent of Appointment and what we must realize is that these ‘rods’ were wooden staffs or branches from a tree - and so to have one of them budding forth would be a miracle in itself and by this sign there would be a clarification as to the One יהוה who had called and all other presumed leaders would be brought down and put in their rightful place!

Yehezqěl/Ezekiel 17:24 “And all the trees of the field shall know that I, **יהוה**, have brought down the high tree and exalted the low tree, dried up the green tree and made the dry tree flourish. I, **יהוה**, have spoken and shall do it.”



Aharon's rod was once Mosheh's rod! In Shemoth/
Exodus 4:1-17 we see that it was with the rod in
Mosheh's hand that he would do all the signs he was
told to do and this rod was put into Aharon's hand
and so here when we see the rod of Aharon being
put forward and the leadership of Lěwi we see that
it collectively represents both the Authority of
Mosheh and Aharon, as Aharon's authority was that
of Mosheh as he was Mosheh's spokesman and the
High Priests authority is that of the Torah, for it is
by the plumb line of the Torah that His Righteous
Right Ruling is brought forth!

יהושע also derived His authority from the Torah. His life means nothing apart from the Torah as he is the Living Torah - the Word made flesh.

He is also referred to as the Rod in:

Miḳah/Micah 6:9 “The voice of **יהוה** cries to the city - and let sound wisdom see Your Name! “Hear the Rod and Him who appointed it!”

He is the Mediator between Yisra'el and יהוה, foreshadowed here by Aharon, remembering of course that Aharon's name means "light bringer".

What we can learn from these accounts that certainly foreshadow the authenticity of Messiah, is that is any leadership that יהוה has appointed, He will choose by the one who blossoms in his leadership in light of the witnesses to His Covenant.

He does not need to choose the one who has the most degrees or accolades of man, but will choose the one who is bearing fruit! Aharon's rod bore fruit while the others did not and in Scripture we are told that we will be able to distinguish true leadership against the false by their fruit:

Mattithyahu/Matthew 7:15-20 “But beware of the false prophets, who come to you in sheep’s clothing, but inwardly they are savage wolves. 16 “By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles? 17 “So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire. 20 “So then, by their fruits you shall know them”

Beware of those who are teaching man-made doctrines as opposed to the pure unadulterated Truth of the Torah - you shall know them by their fruit of righteousness - do they walk in and guard the commands of Elohim or not?


And most certainly, the clear litmus tests we have today, is whether they are keeping and 'teaching the keeping' of the Shabbat and the Feasts of יהוה or not - if not, then the fruit that they are bearing is wicked fruit and must be avoided!

Aharon's rod budded and brought forth ripe almonds!!! Just think for a moment here the power of this amazing and miraculous sign - a stick that may have been very old and cut from a tree many years ago blossoms and bears fruit in one night!!!

The Hebrew word for 'almond' is שֶׁקֶד **shaqed** (shaw-kade')- Strong's H8247 which comes from the root of the same spelling שָׁקַד **shaqad** (shaw-kad')- Strong's H8245, which means 'to watch, keep watch, and lie awake'.

We see the use of this word being used as a play on words in:

Yirmeyahu/Jeremiah 1:11-12 “And the word of יהוה came to me, saying, “What do you see, Yirmeyahu?” And I said, “I see a branch of an almond tree.” 12 And יהוה said to me, “You have seen well, for I am watching over My word to do it.”



Almond tree here in the above verse 11 is שָׂקַד **shaqed** - Strong's H8247 and 'watching over' in verse 12 is שָׂקַד **shaqad** - Strong's H8245.

We are to be awake and watching, guarding the Torah and not be found to be sleeping and unable to bear the fruit of righteousness.

This budding of almonds was a very clear statement that was being made to all Yisra'el and that was that they were to be an alert people!

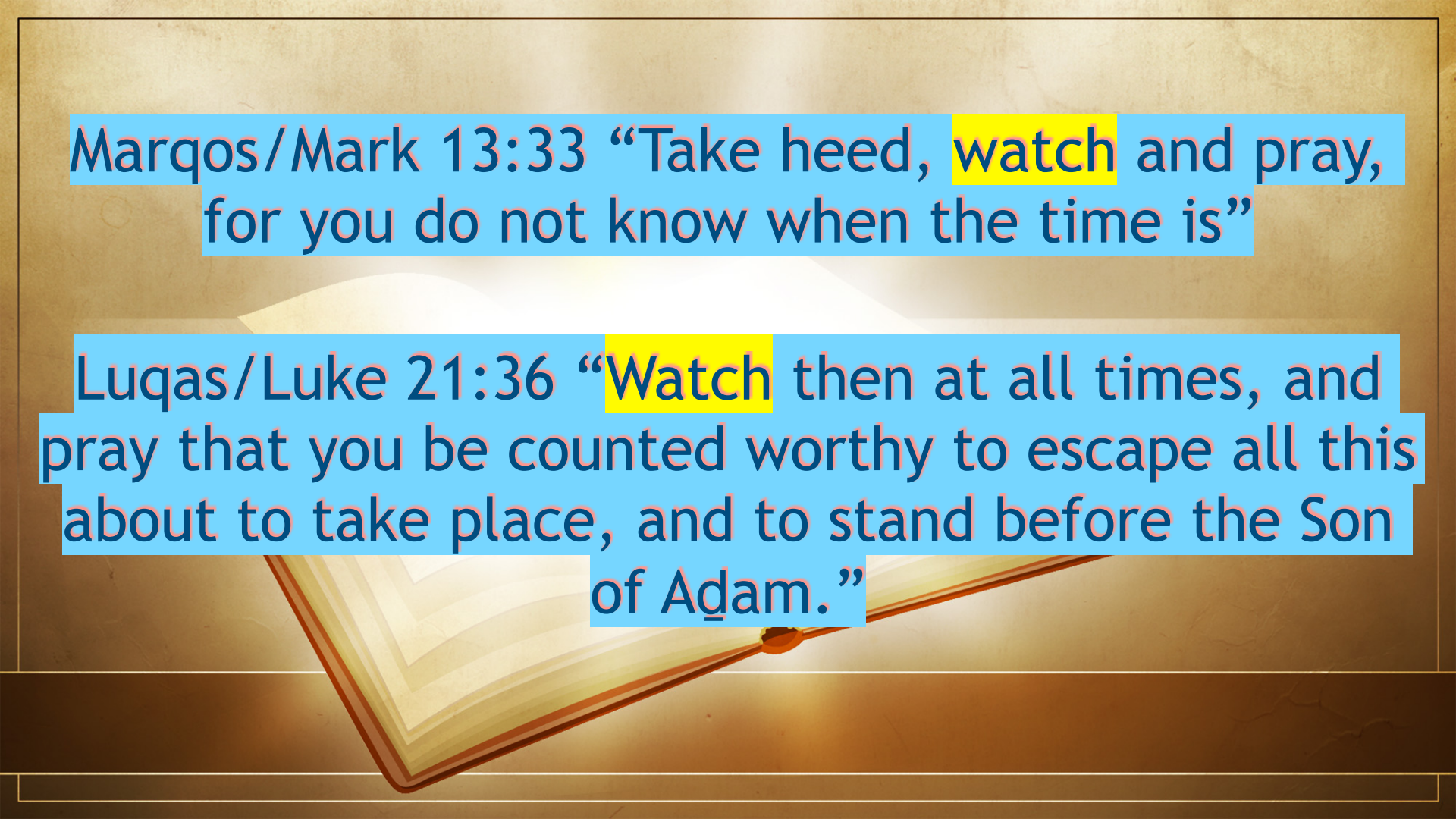
יהושע continually reminds us to be an awake people:

Mattithyahu/Matthew 24:42 “Watch therefore, for you do not know what hour your Master is coming.”

Mattithyahu/Matthew 25:13 “Watch therefore, because you do not know the day nor the hour in which the Son of Adam is coming”

Mattithyahu/Matthew 26:41 “Watch and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak.”

Hazon/Revelation 3:2-3 “Wake up, and strengthen what remains and is about to die, for I have not found your works complete before Elohim. 3 “Remember, then, how you have received, and heard. And watch and repent. If, then, you do not wake up, I shall come upon you as a thief, and you shall not know at all what hour I come upon you.”



Marqos/Mark 13:33 “Take heed, watch and pray, for you do not know when the time is”

Luqas/Luke 21:36 “Watch then at all times, and pray that you be counted worthy to escape all this about to take place, and to stand before the Son of Adam.”

Two words in the Greek are used here for watch and the word used here for 'watch' in the first 4 passages that I have quoted here above is - γρηγορέω grēgoreō (gray-gor-yoo'-o)- Strong's G1127 and means, '*to be awake, alert, keep watching, stay alert*' and comes from the primitive verb - ἐγείρω egeirō (eg-i'-ro)- Strong's G1453 meaning, '*to waken, to raise up, awaken*'; and the Greek word that is translated as 'watch' in the last 2 verses above is - ἀγρυπνέω agrupneō (ag-roop-neh'-o)- Strong's G69 which carries the meaning, '*to be sleepless, wakeful, keep on the alert, keep watch*'.

We need to always be awake and alert and watchful. Aharon's rod is symbolic of the authority of the Word.

It was Aharon's rod that budded first after the rebellion against the leadership of Mosheh and Aharon and as high priest this rod is a shadow picture of

יהושע Messiah having come down as the Word made flesh to show us His Right-Ruling and to firmly establish His Authority as He set His 'plumb-line' in our midst and would be a witness against all who rebel against the Authority of His Word, for he will bring forth His Judgement with right ruling:

Amos 7:7-9 “This is what He showed me, and see, **יהוה** stood on a wall made with a plumb-line, with a plumb-line in His hand, 8 and **יהוה** said to me, “Amos, what do you see?” And I said, “A plumb-line.” And **יהוה** said, “See, I am setting a plumb-line in the midst of My people Yisra’ĕl, no longer do I pardon them. 9 “And the high places of Yitshāq shall be laid waste, and the set-apart places of Yisra’ĕl shall be destroyed. And I shall rise with the sword against the house of Yarob’am.”

What is a plumb-line? The Hebrew word used here for 'plumb-line' is אַנָּק *anak* (an-awk')- Strong's H594 which means, 'to plummet, plumb-line, lead-weight'.

It is a length of string or light rope with a weight (Latin - plumbum, meaning, 'lead') attached at one end that, when suspended by the other end, will show a true vertical line. It is used in the construction of any object that needs to be vertically true, such as a wall of a building or a fence. Today a similar tool called a water level is used.

What יהוה was showing Amos here in this vision was clear - that being measured against His Torah, Yisra'el had been way out of line and they did not measure up to the true building standards that He had set for His called out and chosen nation that was to be set-apart!

While this rebellious nation may have escaped the visions of being completely destroyed by locusts and fire, what they could not escape was the clear judgement of being measured up against the plumb-line of His Word and instructions for righteousness! The plumb line is a regulation appliance and a testing instrument with which the building must give an account or match and be true.

As we look at the imagery of the plumb line, we know that it pictures for us the standard of righteousness: Righteousness is to guard to do all that Elohim has commanded us to do (**Debarim/ Deuteronomy 6:25**).

The clear plumb-line of righteousness is measured against the clear Torah and instructions of Elohim!
The Word of Elohim is the plumb line, exposing every deviation from the moral perpendicular.



Deu 6:25 And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.'



In other words, **יהוה's** Word reveals any crookedness, as it is used to measure the standards it has set forth, and **יהושע** Messiah came in the flesh in order to redeem us from all lawlessness and reveal, in our very midst, the clear standard that is to be kept, by showing us the Way we are to follow, as we stay in Him and walk, even as He walked!

With the plumb-line having been placed in our midst, and there now being no excuse, we recognize that there comes with this, the needed testing!

Here in this Torah portion we see a clear testing taking place as each tribe was to bring forth a rod for testing and the rod that blossomed would be the one that revealed whom **יהוה** had appointed.

Aharon's rod was the rod that blossomed and bore ripe almonds and is a picture of the true fruit of true leadership based on that which **יהוה** has chosen and not by man's standards, and the almonds were symbolic of being watchful and alert - showing us that **יהושע**, our High Priest is constantly watching over us and never sleeps and the rod would be a witness against future grumblings.

The almond tree is usually a tree that blossoms first but is one of the last to bear fruit and it is also known as the resurrection tree and we can prophetically see here, by the miracle that takes place in a 'dead' stick coming to life again, the power of the resurrection life we have in Messiah, as we submit to His authority!!!

Almond like blossoms were part of the design on the Menorah/Lampstand and the lampstand has 22 almond blossoms, which is again another picture for us of His complete Word as there are 22 letters in the Hebrew Alphabet! He has, by His Word, called us out of darkness and brought us into His marvelous Light!

The use of the almond blossoms on the Lampstand is a reminder for us to 'keep watch and be alert' and with the 7 lamps being symbolic of His Appointed Times, we recognise how we faithfully keep watch by observing His appointed Times!!!

Verse 9 - Rods brought out

Mosheh brought the rods out and all the congregation looked and each man took his rod. The dispute was over - they now all knew their place and position, and had now accepted it.

Then Aharon's rod was placed before the Witness as a sign against the rebels, and the next time there would be any grumbling all Mosheh would have to do was show them Aharon's rod and that would quickly shut them up!

After this there was finally a breakthrough - yet it took the death of almost 15 000 lives to bring about this reality of the authority that יהוה had appointed to the High Priest through the Torah!

The congregation recognized their guilt and that actions have consequences and if they got what they really deserved they would be in big trouble.

We have a High Priest who intercedes for us and does all according to the plumb line of the Torah and because of His life, death and resurrection we who acknowledge and accept our guilt before Him, He will cause us to blossom with His Good Fruit!

The Key lesson in all of this is pretty simple:

DO NOT GRUMBLE!!!


Duties of Priests and Levites

Num 18:1 And יהוה said to Aharon, “You and your sons and your father’s house with you are to bear the crookedness against the set-apart place, and you and your sons with you are to bear the crookedness against your priesthood.

Num 18:2 “But bring with you your brothers of the tribe of Lěwi too, the tribe of your father to join you and serve you while you and your sons are with you before the Tent of the Witness.

Num 18:3 “And they shall guard your charge, and the duty of all the Tent, but they do not come near the furnishings of the set-apart place and the slaughter-place, lest they die, both they and you.

Num 18:4 “And they shall be joined with you and guard the duty to the Tent of Appointment, for all the service of the Tent, but a stranger does not come near you.



Num 18:5 “And you shall guard the duty of the set-apart place and the duty of the slaughter-place, so that there be no more wrath on the children of Yisra’ěl.


Num 18:6 “And see, I Myself have taken your brothers the Lěwites from the midst of the children of Yisra’ěl - a gift to you, given by יהוה, to do the service of the Tent of Appointment.

Num 18:7 “But you and your sons with you are to guard your priesthood for all matters at the slaughter-place and behind the veil, and you shall serve. I have given you the priesthood as a gift for service, but the stranger who comes near is put to death.”

Num 18:8 And יהוה spoke to Aharon, “And see, I Myself have also given you the charge of My contributions, all the set-apart gifts of the children of Yisra’el. I have given them to you for the anointing, and to your sons, as a law forever.

Num 18:9 “This is yours of the most set-apart gifts, from the fire: all their offerings, all their grain offerings and all their sin offerings and all their guilt offerings which they render to Me, are most set-apart for you and your sons.

Num 18:10 “Eat it in the most set-apart place - every male eats it. It is set-apart to you.



Num 18:11 “This also is yours: the contribution of their gift, with all the wave offerings of the children of Yisra’ěl. I have given them to you, and your sons and daughters with you, as a law forever. Everyone who is clean in your house eats it.

Num 18:12 “All the best of the oil, and all the best of the new wine and the grain - their first-fruits which they give to יהוה - I have given them to you.

Num 18:13 “The first-fruits of all that is in their land, which they bring to יהוה, are yours. Everyone who is clean in your house eats it.

Num 18:14 “All that is dedicated in Yisra’ěl is yours.

Num 18:15 “Everyone opening a womb of all flesh, which they bring to יהוה, whether man or beast, is yours. But to ransom: you shall ransom the first-born of man, and the first-born of the unclean beast you ransom.

Num 18:16 “And ransom their ransomed ones when one new moon old, according to your valuation, five sheqels of silver, according to the sheqel of the set-apart place, which is twenty gěrahs.

Num 18:17 “But the first-born of a cow, or the first-born of a sheep, or the first-born of a goat you do not ransom, they are set-apart. Sprinkle their blood on the slaughter-place, and burn their fat as an offering made by fire for a sweet fragrance to יהוה.

Num 18:18 “And their flesh is yours, as the wave breast and as the right thigh, it is yours.


Num 18:19 “All the contributions of the set-apart gifts, which the children of Yisra’ĕl present to יהוה, I have given to you and your sons and daughters with you as a law forever. It is a covenant of salt forever before יהוה with you and your seed with you.”

Num 18:20 And יהוה said to Aharon, “You are not to have an inheritance in their land, nor have any portion in their midst. I am your portion and your inheritance among the children of Yisra’ĕl.

Num 18:21 “And see, I have given the children of Lĕwi all the tithes in Yisra’ĕl as an inheritance in return for the service which they are serving, the service of the Tent of Appointment.

Num 18:22 “And let the children of Yisra’ěl no more come near the Tent of Appointment, lest they bear sin and die,

Num 18:23 because the Lěwites shall do the service of the Tent of Appointment, so they themselves bear their crookedness. A law forever, throughout your generations: that among the children of Yisra’ěl they are to have no inheritance,




Num 18:24 but the tithes of the children of Yisra'el, which they present as a contribution to יהוה, I have given to the Lěwites as an inheritance. That is why I have said to them, 'Among the children of Yisra'el they have no inheritance.' ”

Num 18:25 And יהוה spoke to Mosheh, saying,

Num 18:26 “Speak to the Lěwites and say to them, ‘When you take from the children of Yisra'el the tithes which I have given you from them as your inheritance, then you shall present a contribution of it to יהוה, a tenth of the tithe.

Num 18:27 And your contribution shall be reckoned to you as grain from the threshing-floor and as filling from the winepress.

Num 18:28 Thus you also present a contribution unto יהוה from all your tithes which you receive from the children of Yisra'el. And you shall give from it the contribution to יהוה to Aharon the priest.




Num 18:29 From all your gifts you present every contribution due to יהוה, from all the best of them, the set-apart part of them.'

Num 18:30 “And you shall say to them, ‘When you have presented the best of it, then the rest shall be reckoned to the Lěwites as the yield of the threshing-floor and as the yield of the winepress.

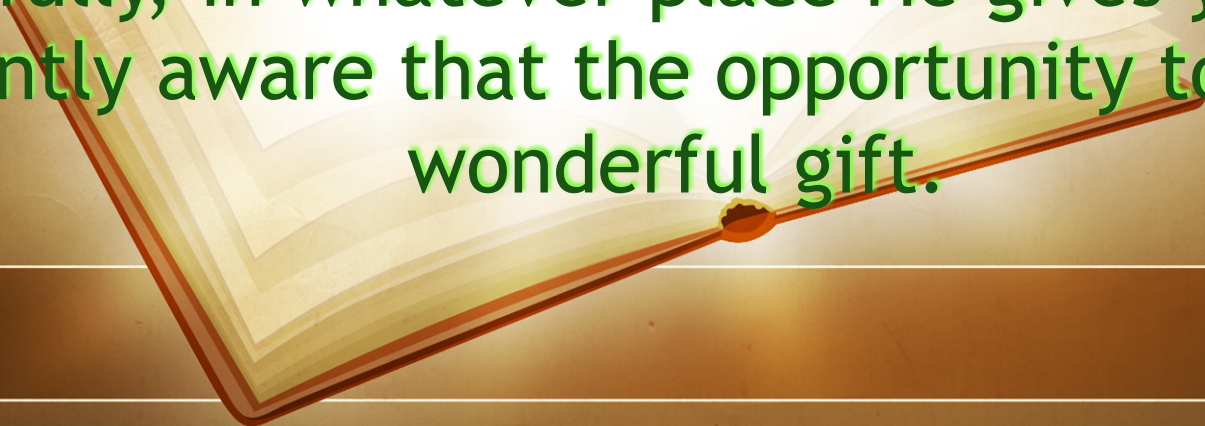
Num 18:31 And you shall eat it in any place, you and your households, for it is your reward for your service in the Tent of Appointment,

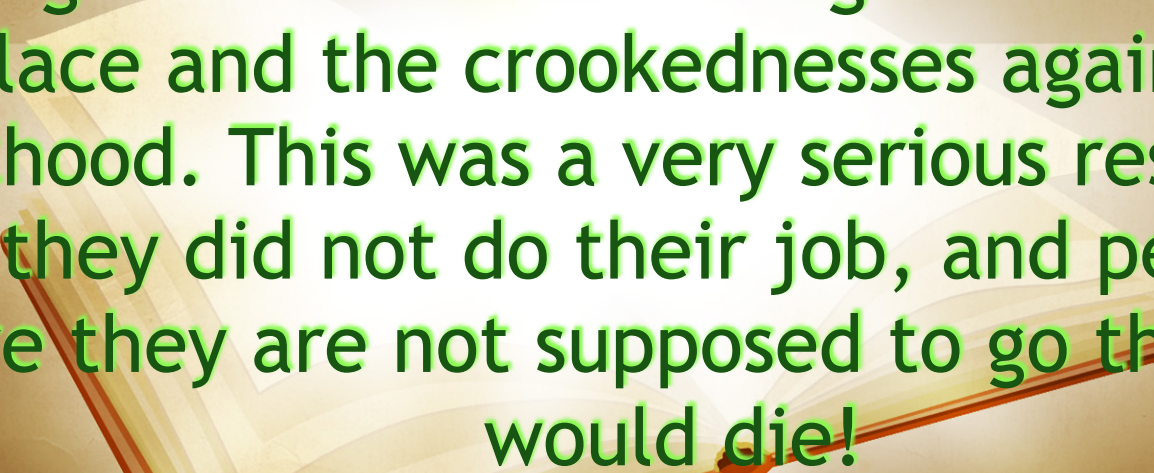
Num 18:32 and bear no sin because of it, when you have presented the best of it, and do not profane the set-apart gifts of the children of Yisra'ěl, lest you die.' ”



CHAPTER 18

We now come to the chapter which clearly outlines the fact that serving **יהוה** is a privilege and not a chore and we are to serve **יהוה** cheerfully, in whatever place He gives you, being constantly aware that the opportunity to serve is a wonderful gift.





In **verse 1** we are able to see straightaway the responsibility of the priesthood - and that is - bearing the crookednesses against the set-apart place and the crookednesses against the priesthood. This was a very serious responsibility and if they did not do their job, and people would where they are not supposed to go then people would die!

Ministering before יהוה is a privilege and a wonderful thing, but caring for יהוה's people is a huge part of that as well, as it is the service that we, as a royal priesthood are required to do. Those who spend all of their time in a close relationship with יהוה all on their own, but wilfully choose to ignore the sins of those for whom they are responsible to encourage and teach - in other words they are 'praying but not serving' - will ultimately become of no value. We are to serve one another and bear each other's burdens:

Galatyiim/Galatians 6:2 “Bear one another’s burdens,
and so complete the Torah of Messiah.”

If we do not walk in the Authority that we have been given by Messiah then there is a very real danger of there being few people left. We have a role as a priesthood - to serve and do it with great alertness and joy, guarding the commands of Elohim that is not heavy!!!

This is a clear call for servanthood - they had just dealt with the rebellion of those who want position and power yet do not want to serve - well here we as a priesthood are called and commissioned to serve!

Mattithyahu/Matthew 20:25-28 “But יהושע called them near and said, “You know that the rulers of the gentiles are masters over them, and those who are great exercise authority over them. 26 “But it shall not be so among you, but whoever wishes to become great among you, let him be your servant. 27 “And whoever wishes to be first among you, let him be your servant, 28 even as the Son of Adam did not come to be served, but to serve, and to give His life as a ransom for many.”